GLAD-TYDINGS PROCLAIMED

TO THE

Upright in Heart,

Who walk in the Light of Life:

AND

Judgment pronounc'd

AGAINST

BABYLON,

AND HER

MERCHANTS:

Whose REWARD must be according to her DESERTS.

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GLAD-TIDINGS proclaimed to the Upright in Heart, who walk in the Light of Life, &c.

DEar Flocks of my heavenly Father, whom he hath viſited and choſen out of the world to be his peculiar treaſure, whoſe tears he hath bottled up, and whoſe groans are in remembrance before him, that he cannot withhold from doing you good. Oh ye Faithful and Valiant Ones for his Truth upon Earth! He hath ſeen, he hath ſeen your Afflictions, Sufferings and Tryals, and hath weighed them in the ballance, and tempered your Cups, that you may ſay of the bittereſt of them, *My God is the Portion of this alſo.* Hath he ſmitten thy valiant men, and removed them hence? What is it for? becauſe of diſtaſte that he hath taken againſt thee, or, to bring thee (*O Sion*) to live in his Life that never dies. The former is to be ſearched into, and according to the diſcovery from God therein, the deep ſence is to be impreſſed upon thy ſpirit; that his Will may be done, and his End anſwered. Shall I take up a Lamentation and ſay, *How are thy mighty men fallen? and how haſt thou been tryed (O daughter of Sion) even ſince thy coming forth from amongſt the pots, and ſince thou haſt appeared out of the holes? Though thy dayes be but young, and thy beauty ſcarce diſcovered, yet how haſt thou been hunted? not only when thou waſt in the Wilderneſs and deſert Land; but ſince thou art on thy way to* Canaan, *how hath* Amalek *vexed thee, and the Nations every where been troubled*

at thee? Art thou born unto it? and must it alwayes be so? Must War still follow War, and new Tempests arise so soon as the Calms appear? What, no time given thee to put on thy beautiful Attire, and to shew thy self forth to the alluring of the Nations? Yes surely, thou shalt have a Day, and thy Glory shall shine, and thy Beauty and Comlineſs be made manifeſt, as well as thy Blackneſs and Deformity. He is but emptying thee from Veſſel to Veſſel, that thou mayeſt not taſte of thy lees, but that thy words may be as new Wine, to refreſh the hearts of the mourners, and as Apples of Gold ſet in pictures of Silver, to take the eyes of the beholders, that it may be known that thy food is not that which will corrupt, but upon the Tree of Life, whoſe Leaves ſhall heal the Nations, and whoſe Fruit ſhall not fail, but in every month and change be green. Oh then, why ſhouldeſt thou not be content and throughly ſatisfied with all the dealings of thy God towards thee, and ſay, *It is the Lord, let him do what ſeemeth good in his ſight*; he will bring me forth after he hath thorowly purged me, and I ſhall ſhine as the Sun in luſtre, and triumph after the darkeſt day and thickeſt clouds: and then ſhalt thou ſee clearly, and underſtand the end of the Lord, as well in taking away thy mighty men, as all the reſt of his dealings towards thee; how that it is not only from the evil to come, but that their blood might cry (now their bodies are dead) louder, and more powerful than when they were living: For know (O *Sion*) to thy comfort, and (O *Babylon*) unto thy ſorrow, that though their Bodies be dead, their Blood ſpeaks, and the ſpillers thereof ſhall not eſcape in the day of the Inquiſition of the mighty God: for from this hand thou ſhalt have

Juſtice,

Juſtice, and the Nations ſhall know it, and be aſhamed and confounded for ever. For the Spirit of the Lord is upon me to proclaim *Glad-Tydings* in thine ears, in the Authority of his Life, and Dominion of his Name, and to tell them that thy Warfare is nigh to be accompliſhed, and thy Redemption out of the hands of all thine Enemies haſtens, that thou ſhalt worſhip and ſerve thy God in the beauty of Holineſs and Land of the Living, when *Babylon*, with all her Upholders and Adherents, ſhall not have whereon to lay their heads, or ſet their feet; but, as ſhe hath dealt to *Jeruſalem*, ſo ſhall it be meaſured to her again, *(The Word of the Lord hath ſpoken it)* Only wait ye, wait ye in the Shepherds Tents with the Flocks of the Companions, and theſe things you ſhall ſee aſſuredly brought to paſs; And the time haſtens that he that hath Wiſdom ſhall reade, and he that hath Underſtanding, ſhall underſtand the number *666*, and the Name, and the number of the Beaſt, and of his Name: for it is the number of a man; he that can reckon, let him. The Key to open this Myſtery, and to unlock this Secret, is the Brightneſs of the coming of the Son of Righteouſneſs, ſhining unto the ſoul, to give the diſcovery of every motion of the ſpirit of man, in the things of God, that it may paſs no longer for the Spirit of God, but may be ceaſed from for ever, in praying, in ſpeaking, with all the reſt of God's Worſhip and Service; that all may be done by the Spirit of his mouth, who hath the *Keys of David; and openeth, and none ſhutteth, and ſhutteth, and none openeth*: Then ſhall be read and diſtinguiſhed the *Miniſtration* from the *Miniſtrator*, that when he removes, the Miniſtration may not be

adored,

adored, but the Lamb followed where-ever he goes: ſo ſhall there be no more Sea, but the former things ſhall be paſſed away, and a Sea of glaſs mingled with fire, appear in the room thereof, and the followers of the Lamb ſtanding by it, as with Harps in their hands, and Praiſe in their mouths, unto the Moſt High, that lives for ever.

Oh my dear Friends, Brethren and Companions, whom my ſoul greeteth with theſe Salutations of *Love* and *good Tydings*; what ſhall I ſay to you all that may be as Oyl to make your faces ſhine, and Wine to make your hearts glad in the midſt of all your beſettings, huntings, and temptations: Your God ſees and beholds, and ponders all your tryals: Leave them all with him, and caſt your care wholly upon him; for by all yours not one cubit can be added to the ſtature. He will bring to paſs his Purpoſe, and your deſires. O ye upright in heart, be faithful unto him, and follow thoſe things that make for Peace; and take heed of this preſent world, that neither its riches, its frowns, its fears, its ſufferings, nor its pleaſures may move you out of your Tents; but that the ſigns of the coming of the Son of man may be alwayes in your eye, leſt either the marrying, or giving in marriage (ſpoken of) or the beating of the fellow-ſervants, do overtake any of you; and then the Kingdom of Heaven be indeed like unto ten Virgins, five wiſe, and five fooliſh.

Theſe things are written, not to upbraid any, but to forewarn all, that they ſtir not out of their Tents, but dwell continually in the lowly mind, preferring one another before themſelves; cheriſhing the good

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in all, and ſtrengthning the weak hands; dwelling as Saviours upon *Mount Sion:* For it is eaſie to judge and condemn, but hard to ſave; So ſhall ye be known to be the Children of the moſt High, and, as Epiſtles written upon one anothers hearts, ſeen and read of all men; and the bleſſed Preſence of your Father will be with you, and his Glory will not ceaſe to reſt upon you: which is the deſire of my travelling ſoul for you all, who am

Your Brother and Companion in the Faith and Patience of JESUS.

JOHN CROOK.

From viſiting my Fathers Children, the 17th of the 12th Month. 1662.

THE END.